

Summer 1982

# Taylor University Magazine (Summer 1982)

Taylor University

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# Taylor

University

Magazine

SUMMER 1982



**Stress Test: Moment of truth  
A false sense of inferiority  
The retirement revolution**



Christian college students sometimes suffer from a sense of inferiority when they compare their institutions with the large secular universities. Their campuses are smaller, their fellow students are fewer, their course offerings are more limited, their professors are less well paid, and their football stadiums and basketball fieldhouses seat far fewer spectators and support programs that attract much less regional and national attention.

What the students do not always realize is that these quantitative differences are due more to political preference and financial favor in receiving public funds than to superiority in educational philosophy. In fact, in the primary task of colleges, namely learning, the secular institutions are inferior to the Christian colleges, and the latter should become increasingly bold in reminding the former of their deficiencies.

The secular view of education is limiting. It chooses not to expose its

students to all of the major areas of knowledge and truth. Institutions which define their mission as that of seeking universal truth must probe man's metaphysical and religious nature as well as his empirical mind. In George Buttrick's words: "secularism at its best is naive, and at its worst is a refusal to confront life's dimension of depth."

By contrast, the pursuit of truth in a Christian frame of reference is liberating in the best sense of the defined goal of a "liberal" arts education. It is free to honestly and enthusiastically follow all truth wherever it leads because of its foundational conviction that all truth is God's truth.

Because the secular institution usually does not promote this degree of inclusiveness and openness in the search for truth, the Christian college views it as being inadequate educationally as well as religiously.

Secular educators often accuse Christian colleges—especially funda-

mentalist ones—of close-mindedness. Sometimes the charges are valid; however, such close-mindedness is by no means found only in conservative Christian colleges. In many institutions secular views are held with almost religious reverence as the final truth even when such secular metaphysical theories develop from the presuppositions of those arguing them.

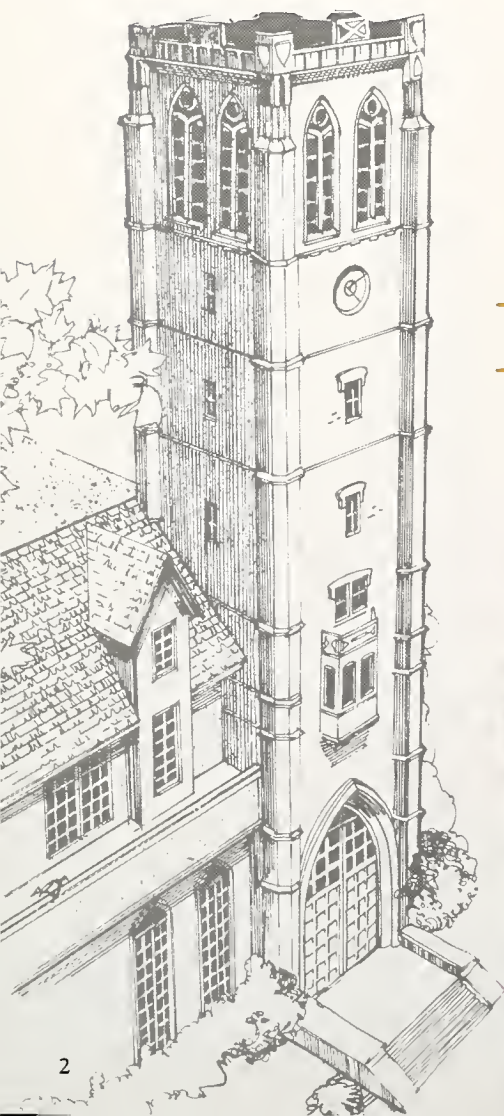
Now, to hold presuppositions is not bad in itself; in fact it is a necessary condition, neither good nor bad. What is bad is when any professor or student, whether orthodox, liberal, or secular in belief, is unwilling to examine new information relevant to his basic intellectual position. While a person can have faith without such openness, he cannot legitimately call himself a truth seeker or a genuine member of a college community if he is not open to refinements, modifications, and even major changes in his understanding.

Openness of mind is not necessarily correlated with the frequency with which one modifies his views. The latter may be a measure of one's instability as well as openness. Rather, openness is a measure of the willingness, and even enthusiasm, with which one welcomes new light on any subject. In some cases intellectual rigidity may be due to a flaw in a person's emotional character. In other cases it may be due to a lack of willingness to respond to God, who is the source of truth. It is frequently difficult for an intellectual to acknowledge the extent to which his basic world view is shaped by his emotions and will.

If one's basic life choice is to serve himself, and as a result he worships his own mental or other abilities, it is not difficult to develop an intellectual mind-set that rules out the need to be reconciled to his Creator. As Nels Ferre has insightfully observed, "Man either accepts or rejects God through whatever cir-

## A False Sense of Inferiority

**Despite modest facilities and budgets, Christian Colleges surpass secular universities in their ability to educate, contends Dr. William Ringenberg '61.**





“Secularism at its best is naive, and at its worst is a refusal to confront life’s dimension of depth

cuitous route.

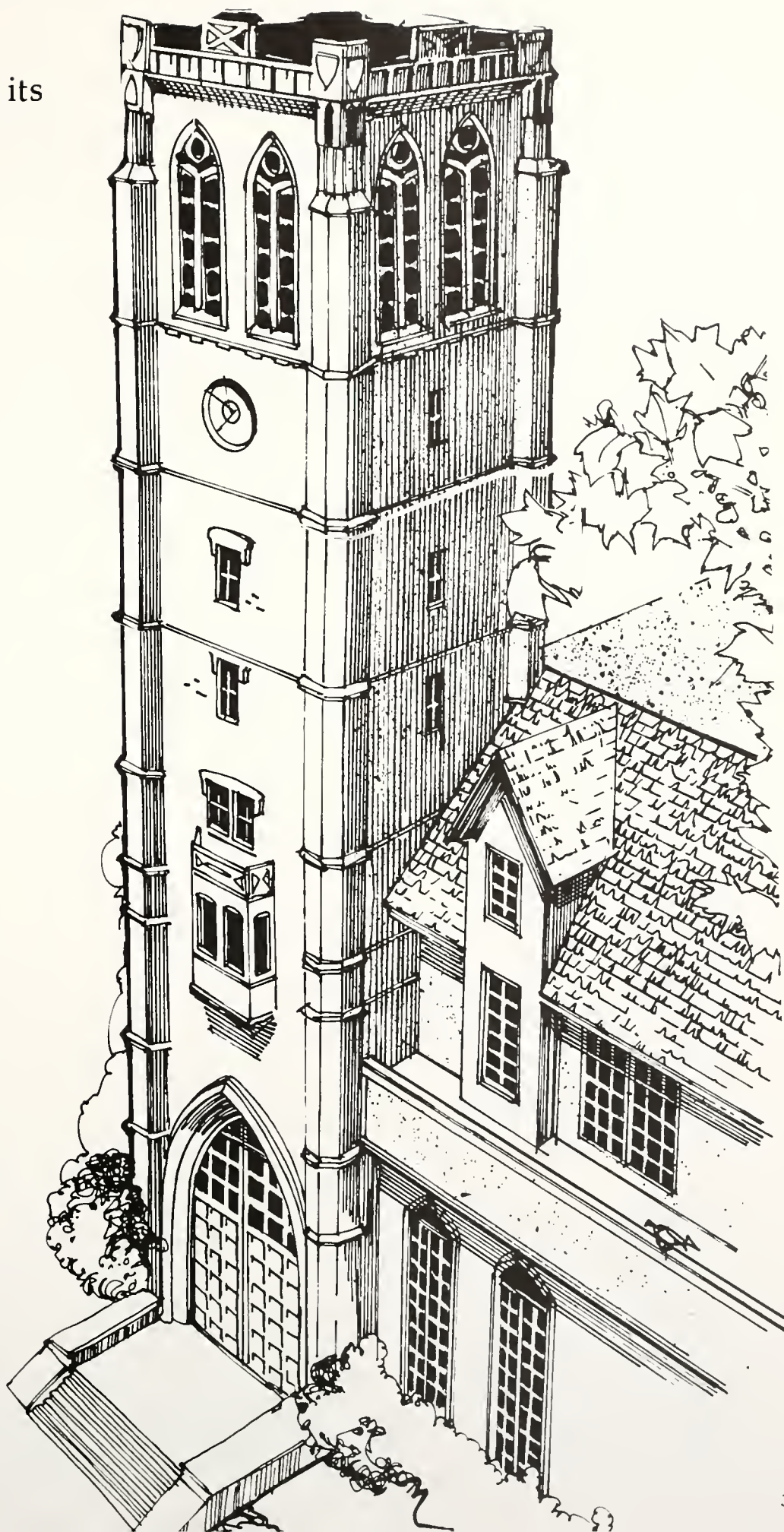
“A large part of so-called secular knowledge is, in fact, due to man’s sinfulness and rationalization of his disobedience. Such depth-conscience fighting of God takes place through the creation of false religions, by whatever name.”

The “religion” of secularism in higher education expresses itself in many forms, including relativism, scientism, and rationalism. Relativism suggests that the public university should be an ideological smorgasbord. Rather than having the institution determine what is the best possible intellectual diet for its students, it chooses to offer in potluck-like fashion whatever combination of dishes its professors happen to bring to the table.

This approach is not altogether unreasonable for a governmental unit which operates and finances a limited number of institutions in a religiously pluralistic society. The problem is that such an approach does not assure a balanced diet; indeed, the most essential foods may be passed over—or not even appear on the table at all.

Prior to the Civil War, few institutions of higher learning were called universities because most offered only a limited range of subjects and thus were not concerned with the whole universe of knowledge. In another sense of the word, however, the old-time colleges were universities as they were governed by a universal philosophical principle that saw all truth as stemming from a common source, namely the Christian faith.

This second meaning of the term “university” certainly does not fit the modern secular institution. Learning in the contemporary university emphasizes isolated parts of knowledge rather than the integral whole; it presents a fragmented view of life that suggests



## "It may be that brilliant intellectual ability tends to inhibit the acquisition of spiritual knowledge."

that there is no unity to truth and no central principle from which all truth radiates.

In recognition of this reality, some students of higher education are now using the term "multiversity" to describe such institutions, even though the word is inherently contradictory. Others use the phrase "intellectual polytheism" to suggest that the modern university is no less committed to a world view than was its nineteenth century predecessor.

With many secular professors, faith in science and its method of investigation has become the new "religion" to replace the old pre-Civil War faith in the Judeo-Christian God. At the beginning of the period of transition from one value system to another, many well-intentioned professors decided that in their professional investigations they would concentrate on only those areas of inquiry which can be measured scientifically. But then they, or their followers after them, gradually forgot the assumption from which they started and began to think that these measurable things are the only realities. Then as the applications of the new scientific knowledge allowed us to develop an advanced standard of living and to push back the frontiers of knowledge, there began to be a replacement of faith in the Creator with faith in a particular method of learning about the Creator's universe.

Paralleling this developing faith in science (i.e., scientism) is the development of faith in man's ability to use the scientific method and other man-made methods to improve the world. The mind, of course, can take us well along on the road to truth and knowledge, and we must go as far as possible with this God-given gift. The unaided human mind, however, cannot take us to complete truth.

In the final analysis the judgement on whether to place one's faith in science, or in one's own mind, or in the minds of the best thinkers, or in God, is not based upon a detached study of observable data, but upon whether one wishes to use his knowledge as a means to know and to do the will of the Divine Being.

It may be that brilliant intellectual ability tends to inhibit the acquisition of spiritual knowledge. If, as Jesus suggests, the wealth of the rich man makes it difficult for him to want to enter the Kingdom of God because of the great temptation to trust in his riches, so also the mental power of the intellectual, in many cases, makes it difficult for him to wish to enter the kingdom of God because of the temptation to trust in his intellectual power.

The Christian world view had given unity to the old course of study; its decline contributed to the major changes developing in the curriculum and faculty-student relations beginning in the late 1800s. To some degree the elective system worked hand-in-hand with the secularization process. The old curriculum said that certain bodies of knowledge were inherently important. The elective system said that few, if any, specific areas of study were inherently superior. The result in many colleges was the disappearance of the courses which most directly studied the Christian religion (e.g., moral and mental philosophy) without replacing them with required or even elective courses in Biblical Christianity.

By 1945 even the Harvard officials in their famous *Report on General Education in a Free Society* acknowledged that the elective system, while necessary when originally introduced, had done considerable harm because of the meaningless fragmentation which it created. While Harvard once again recognized a need for a unifying purpose for higher education, it did

not, however, acknowledge that once again the Christian religion might become that unifying factor.

One of the great problems of contemporary higher education is that while the public universities largely promote the world view of secularism, they actually believe that their stance on religious and other types of values is that of neutrality. Therefore, one of the major tasks of the Christian college is to kindly but boldly remind the secular institutions that they also have an operating religious principle; for as Cardinal Newman, that great educational philosopher of the previous century, reminded his generation, "Supposing theology be not taught, its province will not simply be neglected, but will be actually usurped by other sciences."

The best approach to reforming the unjust practice of allocating public funding for higher education almost exclusively to secular institutions would be for the public officials to stop attempting to realize the impossible goal of operating universities with a value system acceptable to everybody and then giving them major funding. It would be far preferable for states to begin decreasing the amount of aid that goes to institutions and increasing the aid which goes to individuals; these individual students, then, would take their share of the public revenue and enroll in the college which best meets their educational and philosophical preferences and goals.

But what if this freedom of choice plan is not adopted? What then should the Christian college leaders and other Christians insist upon relative to religion in the publicly funded institutions? They should argue that the public institutions must—and the private secular institutions should—give a much larger role in their curriculum to the teaching of religion in general and Christianity in particular.



## “Every institution communicates something about religion to its students.”

To advocate this is certainly not to call for a violation of the First Amendment guarantee of freedom of religion. For a state university to teach religion it does not need to be sectarian any more than to teach political science it needs to be partisan. For an institution to offer a significant curriculum in Biblical religion is simply to acknowledge the significance that the book and the faith that it presents have had in past and present society.

Is there any other area of learning that has had such a large impact on western civilization and the world and yet is so neglected in the curriculum of the public institutions?

In addition to offering meaningful religion courses, the public universities should provide a fair hearing for Christian perspectives throughout the curriculum. Every institution communicates something about religion to its students. The question is not whether a public institution communicates a world view but rather what balance exists between the various world views being communicated. Most university departments, through their hiring practices, seek to maintain a reasonable balance among the major schools of thought in their disciplines.

For example, most departments of economics would be embarrassed if all of their faculty members advocated monetarism; most counseling departments would feel uncomfortable if all of their instructors were Rogerians; and most history faculties would be viewed with suspicion by their colleagues elsewhere if most of their members were economic determinists. Yet when it comes to the most basic questions of life which permeate most areas of inquiry, the public institutions often make little effort to assure an equitable place in the intellectual dialogue for Christian theism.

Also, the public university officials should discourage the expression by classroom professors of anti-religious comments when the expression of such is either irrelevant to the subject matter, based primarily upon emotional presuppositions, or otherwise inappropriate for instructors in an objective institution of higher education. It is no more appropriate for a public university professor to use his classroom as a soapbox to seek to destroy the faith of the students than it is for a Christian elementary teacher to use his public school classroom as a pulpit to attempt to convert students to his faith.

In its struggle against secular higher education, the Christian community is not limited to philosophical critique alone nor dependent upon change in the large secular universities in order to realize some success. For example, it should become increasingly creative in exploring ways of making a Christian college education more affordable for larger numbers of Christian youth. Also, the recent experience of the Christian College Coalition suggests that an increasing number of quasi-secular private colleges could again become interested in identifying with Evangelicalism in part because of an anticipation that such an affiliation would enhance student recruitment efforts. Even this limited tendency toward desecularization must be carefully encouraged.

Finally, the Christian colleges can reduce the influence of secular higher education by reducing the need for Christians to enroll in the secular graduate schools. Carl Henry and others for at least a generation have called for the creation of a broad-based, transdenominational, evangelical graduate university which would represent the noblest in scholarship and discipleship. It is very difficult to build such a sophisticated institution from scratch, however, as Henry recently

noted in a pessimistic vein: “the higher the academic vision the less the evangelical monetary enthusiasm.”

Perhaps it is more fruitful to think of developing such evangelical influence by broadening the base of the already well-established graduate programs in evangelical centers (e.g., Wheaton College; Oral Roberts University; and Gordon, Asbury, Dallas and Fuller seminaries; together with the larger seminaries and limited number of graduate schools of the evangelical denominations).

At any rate there is need for a greater appreciation by the evangelical community of the importance of developing distinguished Christian graduate departments in the liberal arts in general as well as in theology. As this goal is increasingly realized, the Christian undergraduate institutions will become less dependent upon the secular universities for the training of their professors. Also, more Christian scholars will be able to pursue their advanced work in a supportive atmosphere; and they will more easily develop as an intellectual habit the critical ability to “think Christianly” about everything they study, thus bringing to their careers in education and elsewhere a better developed Christian world view with which to instruct and inspire the students and others with whom they work. [6]



COVER. The young man on the cover is not the editor. In the process of hyperventilating before taking a stress test is Steve Van Natten, freshman from Morton, IL. He and the student observers were members of Prof. Larry Winterholter's aerobics class.

# My Stress Test

(or, grinding at the treadmill)

**A no-longer-prime-time alumnus faces his moment of truth**

**Will Cleveland '49, Editor**

**"A**re you sure you are ready for this?"

James Oliver, M.D. ('52), gave me a penetrating stare over the top of his reading glasses. Was there a hint of sadism in his voice?

"You're not going to take the test in those wool pants—you'll be doing a lot of sweating," he warned. As I drove home from the Haakonsen Health Center to change into athletic shorts I began to question my judgment in asking for a stress test.

Returning to the health center I was led to a pleasant room at the southeast corner of the facility. There it stood—the stress test machine—like a bionic judge ready to meet out my sentence.

After stripping to the waist I had to lie down on the x-ray table nearby so the doctor could prepare me for what was to come.

The suspense was starting to build. First, the doctor shaved several precise areas of my chest, after which he rubbed those areas with steel wool or gauze or something. He then firmly attached 10 electrode terminals at the precise latitudes and longitudes on my chest (such as it is).

Then with an authoritative snap, the doctor plugged 10 double-lead wires into the terminals. My eyes followed the long wires to their

source—the machine which was, for now, the center of my world. The machine obviously ran on electricity. I hoped for a power failure. Unfortunately it was my power supply that was to become the problem. The committee of wires firmly established on my body, I looked something like a poor man's astronaut.

As Oliver was doing all this he explained that there are three "protocols" for administering the stress test. He uses and prefers the Balke protocol, developed at Brooks Air Force Base.

A preventive medicine expert, Oliver pointed out that the Brooks system is programmed for at least twenty minutes duration while others are for twelve. This allows a more gradual increase in resistance, making the test safer for the patient and more readily monitored by the physician.

I thought I should take this time to notify Oliver about my symptoms. "My heart flips around some," I cautioned. "Sometimes I have minor pains and discomfort in my chest."

He listened but didn't respond. In short order he would know if my symptoms were of any consequence. Dr. Oliver finished proceedings by slipping a mesh net over my head

and across my chest to help support the hardware.

**T**he time had come for me to stand up and walk to the treadmill. First I had to forcefully inhale and exhale to partially hyperventilate. My pulse rose from 66 to 103.

Suddenly there was a loud, grinding noise, something like that of a bulldozer trying not to fall off a cliff—and the thing underfoot started to move.

"Don't hold onto the bar," Oliver instructed. "Take long, easy strides, . . . stay near the front . . . don't look at me or you'll get dizzy." He was enjoying himself!

We started out with the treadmill level and running at a speed of 120 steps per minute (standard military close order drill rate). I had some difficulty keeping my balance with nothing to grasp. So Dr. Oliver gave me a couple minutes to practice. He was at my left, turning an array of knobs and switches, constantly monitoring numerous readings.

We began. I felt the front of the treadmill elevate to a 2% incline. My pulse, normally 60, was now 109. At the five minute mark the elevation was 5%, pulse 115. Head



## "I sneaked an occasional look at the digital readout giving my pulse rate."

nurse of the Health Center, Lou Roth, took my blood pressure, which she did again at ten minutes, then at fifteen. She exhorted me to keep breathing.

Looking straight ahead, out a small window, I kept plodding along. I noticed the room getting much warmer. Dr. Oliver raised the treadmill one degree each minute. I sneaked an occasional look at the digital readout giving my pulse rate. After ten minutes it reached 140.

I was really laboring now, but pleased that my performance had already exceeded my expectations. After all, my youth had slipped past long ago—I could even remember the great Depression. I had a sedentary job, had no exercise regimen, and hadn't mowed the lawn for months. (I hadn't even *seen* the lawn for months, with the interminable snow cover.)

After considerably more chugging and heavy breathing, I heard Dr. Oliver announce, "Fourteen minutes—can you go one more?"

"I think so." At this stage I strongly believed in economy of

words. The treadmill reached a 15% grade. "Fifteen minutes," Oliver announced. Pulse 179, blood pressure 160/70. He immediately restored the machine to level position, and slowed the treadmill to 1½ miles per hour—50 steps per minute. "Keep walking so you won't faint," he advised. "Everything looks fine—no signs of hardening of the arteries or heart disease," he indicated.

Al the effort was worth it. I now felt the doctor and I knew more about my cardiovascular condition than had ever been known before. And what was learned was encouraging.

"Now we'll have you lie down a few minutes." I thought, "That won't be necessary." But when I tried to walk off the treadmill I realized how exhausted I had become. With the help of Lou and Oliver I made it to the table and was not at all reluctant to lie down and look at the ceiling.

Lou took blood pressure readings two minutes after the test, and twice


again, three and six minutes later.

By now I felt exhilarated—I had pushed my body almost to its limits with no signs of any problems.

Lest I enjoy a false sense of achievement, however, Dr. Oliver pointed out that although I scored better than 60 percent of males of my age, 40% did better. And Lori Trout, Taylor's wiry carpenter, lasted for 21 minutes and a 21% grade. There's always one like him around.

The doctor then prescribed a physical conditioning program for me, starting gradually with walking, then building up to jogging over a period of several months.

I was grateful to God for the health I currently enjoy, and for leading Dr. Oliver to Taylor as the University's first full-time physician. A bonus to all this is his commitment to preventive medicine—certainly a valued plus on a college campus.

To anyone who has questions about his or her cardiovascular condition I heartily recommend a stress test. I know you'll agree it was time, money, and effort well invested. 



"On the average, Taylor students are in great shape," declared Dr. Oliver. "It isn't uncommon for students to go 21 to 29 minutes on the stress test."





Dr. Oliver and the nursing staff see hundreds of students and private patients each month.

# Heart Attack Risk Factors

**James Oliver ('52) M.D., University Physician**

**W**hat is the average risk of having a fatal heart attack in the next ten years? It depends on your age, your sex, and your race. If you are a white male, age 30, the risk is 1 in 465. At age 35, the risk jumps to 1 in 166. By age 60, the risk is 1 in 10.

If you are a white female of the same age, the risk is 5 times less than for males. If, on the other hand, you are a black male of the same age, the risk is 50% higher than the white risk. These numbers are based on actual death records from the entire country and the latest census bureau population totals.

How significant are the known risk factors for coronary artery disease, and what can be done about them?


The uncontrollable risk factors are a family history of heart disease and diabetes mellitus. If both parents died of heart attacks before they were 70, the risk is 60% above average. If, on the

other hand, both parents lived to be over 70 without heart attacks, the risk is 40% below average. The uncontrolled diabetic has a risk  $5\frac{1}{2}$  times greater than average.

The properly controlled diabetic reduces this risk to 2.5 times greater than average. The controllable factors are much more important. A blood pressure of 200 over 110 raises the risk 64% above average. A pressure of 120 over 80 reduces the risk 30% below average. There are similar risk elevations and reductions associated with blood cholesterol levels, aerobic exercise, smoking, and body fat. The worst possible risk would be the individual whose parents both died of heart attacks before age 70; whose blood pressure is 200 over 110; who is an uncontrolled diabetic, whose cholesterol level is above 280, who gets no exercise, who smokes a package or more of cigarettes daily, and is 50% fat. This individual has a risk 1,470%

above average. If he were 30 his risk is not 1 in 465, but 1 in 32—the same as if he were 48.

The best case would be an individual whose parents were alive, without heart disease and over 70; whose blood pressure is 120 over 80; whose cholesterol level is below 180; who is not a diabetic; who exercises regularly 4 or 5 days weekly; who is a non-smoker; and is less than 15% fat. This individual has a risk that is 93% below average. If he were 30 his risk is not 1 in 465, but 1 in 6,667—the same as if he were 10.

This long exercise with numbers is to show dramatically that it is possible, truly, and in a very large amount, to change one's risk of developing a heart attack. Since each individual has different risk factors, it is important for each one to have a personal Health Hazard Appraisal done. This then allows an intelligent and systematic program of prevention. 



The Redigers of Boca Raton suffered the anguish of their oldest daughter's murder, but their steadfast faith led to a detective's conversion. Now, their daughter Barbara has brought new joy to their family.

"Some thru the waters,  
Some thru the flood,  
Some thru the fire,  
but all thru the blood;

Some thru great sorrow, but



Barbara Rediger 17, performed "My Tribute" during the Junior Miss Competition. She witnessed to her faith while participating in the state finals. Miss Rediger is turning down scholarship offers in favor of attending Taylor this fall.

# G. God Gives a Song

In the night season  
and all the day long."

## "In the midst of heartbreak and tragedy they were like a rock."

Two Boca Raton childhood sweethearts, Cindy Rediger and John Futch, were shot to death while on a picnic about four years ago.

This tragic double murder, which occurred in January, 1978, shocked the Florida community and baffled police for three years until the murderers were apprehended.

Little imagination is needed to sense the untold emotional drain on Cindy's parents, William and Edith (Casperson x'54) Rediger '53. Had it not been for their two other daughters, Tammy ('81) and Barbara, the anguish would have been even worse.

At the time Cindy was killed, Tammy was a freshman at Taylor. "Tammy has stated many times that the support and love of students, faculty and administration at Taylor was fantastic and helped her through many really rough times," her father recalls. (Cindy had been "missing" for three months before her body was found.)

But now, four years later, Barbara, 17, brightened her parents' lives on December 5, 1981, when she won the Junior Miss Pageant for Palm Beach County.

"I couldn't believe it. I wanted to shout," said Miss Rediger when asked about her immediate reaction to being named the winner.

"I always think about Cindy. I don't think there is a day that I don't. I always think if she had been a senior and participated in this she would have won," Miss Rediger added.

"Cindy's death is still fresh in our minds but the family goes on," said Barbara's proud father following the pageant.

Barbara received the highest composite score in such categories as physical fitness, poise and appearance, and talent. The judges also considered each young woman's scholastic background and impressions from an overall interview. By winning locally, Barbara became

eligible for \$520 in tuition and fees from Palm Beach Junior College.

But two more honors were yet to come. The 5'9" blond advanced to the state pageant at Pensacola where she climaxed a week of competition and other activities by winning third runner-up honors on February 6.

As a result, two universities offered her full four-year scholarships, three colleges offered \$1,000 per year, with a sixth school offering a smaller amount.

Then on March 20 the Exchange Club of Boca Raton selected Barbara as "Girl of the Year," and presented her with \$500 in cash. The competition included one girl from each high school in the city, with judging based on an interview, an essay, and participation in school, church, and community activities.

The judges could look only with favor on Barbara's career at Boca Raton Christian School where she is a senior. She has earned a 3.9 grade point average (second in her class), and is captain of both the cheerleading squad and the women's volleyball team.

"Even though I'm doing all this stuff and I'm really busy," she said, "I still have my devotions every morning and I know that God is part of everything I do."

Barbara has felt led to turn down all the scholarship offers in favor of attending Taylor next fall. Strongly supporting Miss Rediger's decision, her father affirmed, "We hope to keep her there as long as we're financially able."

Christian character often shines brightest in the dark. Throughout the indescribable ordeal surrounding the loss of Cindy, the Redigers wielded an influence on a key crime investigator—to the extent that a local paper made this the subject of a news story. Jim Rendell, former Palm Beach County Sheriff's Department detective who worked

on the murder case, found his life changed as a result.

According to the Boca Raton *Thursday Times*, "He (Rendell) was a career man, a veteran police officer who had served for ten years. He investigated murder, robbery, rape, and other violent crimes.

"Yet at the peak of his career, only in his mid-thirties, he retired from the force, uprooted his family and moved to Texas." Why?

"I am now in seminary studying to become a Baptist minister," he quietly revealed. Did working on the Rediger-Futch case have anything to do with his decision to become a minister?

"Absolutely," he answered without hesitation. "While working on the case I got to know the families very well." Rendell described how his association with the Redigers led to an awareness of a change within himself which he acknowledges as his own personal conversion.

"The Redigers were unbelievable. I have never witnessed such control and such dignity under those conditions. In the midst of heartbreak and tragedy they were like a rock. They held us all up. I could see that their strength came from an absolute, unshakable faith. All of this made a very great impression on me," he said.

Rendell said he is elated that the murder case has been solved. He also added that he has found peace and joy in his new vocation.

"I can't tell you how great it is to be able to pick up the phone and not hear threats and obscenities on the other end. I put a lot of people in jail over the last ten years, and a lot of them are now out and would love to get at me.

"But more importantly, I became aware of a new social consciousness about my work through the Redigers. I now feel that I can serve society in this way." ☐



# A New Lease on Life in Bullhead City

**"I felt like I was preaching to a parade. . . . Bullhead City seemed to be an escape hatch where people were running away from something—a wife, a husband, parents, the Internal Revenue Service or the smog."**

**I** want to live all my life. I don't want to die intellectually before my body does."

So says the Rev. Kenneth E. Hoover '31, the jovial semi-retired associate pastor of Willowbrook United Methodist Church. After 40

This story first appeared in the *Phoenix Arizona Republic* on November 11, 1981. The author is Glenn Sanberg who writes a weekly feature, "Retired in Style." Photo by Roy Cosway. The *Arizona Republic* is the largest newspaper in the state.

years tending Methodist flocks in New York state, finishing with an eight-year ministry in Farmingdale in 1972, the Hoovers decided to retire in Sun City. The decision was a bit premature. It seems the Hoover lifestyle philosophy got in the way.

Word came that a struggling little church in a resort town on the Colorado River in northern Arizona needed a temporary pastor, so the Hoovers dutifully packed their bags and headed for Bullhead City. What was to have been a six-week fill-in turned into a five-year ecclesiastical merry-go-round.

Pastoring just across the river from the gambling casinos of Nevada proved to be quite a change from the quiet Catskill parishes.

"I felt I was preaching to a pa-

rade," Hoover said. "Bullhead City seemed to be an escape hatch where people were running away from something—a wife, a husband, parents, the Internal Revenue Service or the smog."

Like other situations in his life, Hoover took it in stride. The challenge pumped some God-given adrenaline into a stubborn faith that the church, if it is truly Christ-centered, must address itself to all people. As things turned out, the five-year stay in Bullhead City became the crowning glory of his career.

"Those five years," he beamed, "were in many respects the most exciting of my whole ministry."

Watching a tiny 60-member church grow into an active, community-centered congregation of 250 was in itself an inspiration.

"My thinking began to change," Hoover admitted. "I began doing things that weren't possible before."

Never one to look upon the church as a religious mausoleum or holy place, he used it as a launching pad for exploring the inner space of his faith.

He continued to preach the good news on Sunday but fortified it with good works during the week. He became active in the Rotary Club, acted as a substitute teacher in the schools and served as chairman of the Upper Valley Community Council.

"They even asked me to run for county supervisor on one occasion and for the school board on another," he said.

"I guess if you love people and they know it, they will trust you."

The decision to enter the ministry after graduating from Taylor posed the financial problem of three years in seminary. The answer came from Bible Seminary in New York, anxious to enroll Midwestern students to add a better mix to the student body.



Kenneth Hoover: "If you love people they will trust you."

Hoover applied, was accepted and was offered jobs that would see him through financially. Waiting on tables in the refectory, teaching Sunday-school classes and summer work on a Wisconsin farm did the trick. By 1934, he was ready for graduation with an eyebrow-lifting thesis on religious conversion in the light of modern psychology.

A valentine proposal to his old college sweetheart, Irene, brought an immediate acceptance, and the following August they were married and settled into their first parish, a "three-point rural circuit in Putnam County, New York."

Accommodations were anything but plush.

"It was really something to bring Irene from Akron, Ohio, to a house with outdoor plumbing," Hoover chuckled.

Forty years and 10 churches later,

the Hoovers were ready, or so they thought, for retirement. He had survived the social activism of Vietnam, fought alongside Sidney Poitier for black justice in Pleasantville, N.Y., built a \$300,000 church there, and was named the John Frederick Oberlin Outstanding Rural Pastor.

Now filling his weeks teaching mind-stretching Bible courses at Willowbrook Church, working in a home study surrounded by honor plaques and awards, one would expect sober words of wisdom in answer to the question: What one thing stands out in your memory?

The answer was given with a straight face.

"Going back to the 50th reunion of my class at Taylor University this fall and being introduced as the 'Class Stand-up Comic.'"





Robin Chernenko

“... When I started struggling with what is really important in life, I couldn’t justify myself knowing that the end result may be less than valuable in eternity.”

# A Vision of Meaning

Robin Chernenko '81

*And we know that GOD causes all things to work together for good to those who love God, to those who are called according to His purpose.*

*Romans 8:28*

One of the most exciting things about being a Christian is watching Scripture become personal and alive in the various

situations of life. This verse has come to take on a whole new meaning to me in the ten months that I have been graduated from Taylor. I have watched as puzzle pieces have fallen together from experiences that I felt had no significance or reason, to form a sensible and invigorating vocational picture for my life.

Much of my time at Taylor was

## I asked myself, "So when have you felt the most useful, the most vibrant about life?"

spent in one activity—studying psychology to make good grades to get a Master's degree to get a Ph.D to set up my own practice in counseling. I had decided that I would be a Christian who was a counselor, but not necessarily a Christian counselor. The difference being that I would go into public mental health, attend a secular graduate school, and then go on with my private practice.

Ask anyone who knew me, the drive was pretty well embedded! At that point I felt that Taylor's main contribution was through the excellent training I received in the psychology department and the leadership development gained in the Probe program. I must admit, however, that I still sometimes questioned what a city girl from the East Coast was doing in a wintry cornfield of a small Christian college!

So I went back to Virginia to start my first semester in a state university graduate program and my first job in the mental health field as a rehabilitation counselor for schizophrenics. It was very challenging to be involved in the more demanding load of grad school and to be putting my scholastic learning to work in everyday working situations. I was finally doing what I had always wanted to do—yet somehow I didn't feel entirely complete. I began to struggle with the academic setting I was in, with the feeling that my hands were tied in my vocational setting and that I wasn't having the impact for my Lord that I feel is so necessary to my growth as a Christian.

One day as I was walking across campus at my new school feeling acutely dissatisfied, I asked myself, "So when have you felt the most useful, the most vibrant about life.?" The answer came back loud and clear, "When I have been in direct ministry."

It was then that a whole new dimension of God's plan for me involving Taylor opened up as I re-

membered the deep satisfaction of a month spent with Lighthouse ministering in the Bahamas, the unmatched joy of experiencing the second birth with several friends, the peace of praying for and with friends and then watching things change and grow.

This new realization unlocked a whole new train of thought about what I believe was God making clearer His calling and purpose for me—or maybe I should say I was more open and receptive to what it might be. I was struck with the idea that I have always been willing to invest incredible energy, time, effort, and schooling in advancing my career as I wanted it to be.

But when I started struggling with what is really important in life, I couldn't justify myself, knowing that the end results might be less than valuable in eternity. I want to go to sleep the majority of nights thinking that I have touched someone in Jesus' name that day and that he or she knows it.

All this is to say that as I became more aligned with what I feel is God's plan for me, that of going into a direct, full-time ministry, I found that my Taylor experience took on more richness and validity than ever before. The combination of the academic, ministerial, and personal opportunities I found at Taylor plays a very important role in what I feel is going to be my vocation.

At this time, I can't say for sure exactly what form of ministry I will be in. This is essentially God's project and I need to leave the details to Him in faith. But I am very confident that His whole Word is true; that as I seek to love Him more and strive to let His thoughts and ways become mine, all events and experiences that I go through will be preparing me further, and past situations will come to make more sense than they ever did before.

## Burton Oppper, pioneer missionary, passes away at age ninety eight

One of Taylor's venerable alumni-missionaries, 98-year-old The Rev. *Burton R. Oppper '16*, passed away November 24, 1981.

A stalwart warrior of the faith, Mr. Oppper answered the call to missions while a Taylor student, and soon after found himself among the Teluga-speaking people of south India.

Young Oppper, unmarried, began corresponding with Hazel Newlon, piano accompanist for the male quartet at Taylor, and asked her to become his wife. On New Year's Day, 1919, they were married in Bangalore, S. India.

Mr. Oppper was highly self-disciplined. While in college he had the habit of jogging a mile a day, and at the age of 95 he still took walks both morning and evening. For many years he could outwalk any other missionary, often hacking a roadway through the underbrush as he went from village to village.

He built most of the mission-owned bungalows in the area, sometimes remaining in the heat of India's summer to complete a task rather than vacationing in the mountains as the other missionaries did.

His genuine spirituality was shown through his life of prayer. Through the years Mr. Oppper received many answers to prayer, but none so dramatic as the one which paralyzed the hand of a would-be murderer whose gun was pointed at the missionary's heart. When the man tried to pull the trigger and found his hand lifeless he literally shook with fear at the realization of God's power and presence.

Mr. Oppper retired in 1968 at the age of 85. His wife passed away four years later. The couple are survived by four daughters, *Lois Wiesheit '47 and '50*, *Bettie Pixler*, *Margaret Chamberlin*, and *Anna-mae Belar*. Mrs. Pixler is the wife of Dr. Paul Pixler, a former Taylor professor in the '50s.



**Dr. James Oliver examines student in the x-ray and stress test room.**



**Above: Lou Roth with patient in the treating room. Center: Virginia Huston and Mrs. Roth in the nurses station. Right: the waiting room.**



# The Health Center: Dedicated to the well-being of the Taylor community

One of five double rooms



## The Haakonsen Health Center at a glance:

### Basic equipment:

- Stress testing equipment
- X-ray equipment
- Body fat determination
- Pulmonary function
- Vision testing
- Equipment to test hearing
- Physicals—including FAA physicals
- Emergency care for all but severe major injuries that require surgery or intensive care

### General services provided:

- Keep students as patients when they are too ill to stay in the residence halls
- X-rays and treatment of fractures, casts and splints
- Suturing
- Throat cultures
- Laboratory examinations of all kinds
- Arrange for hospitalization and/or specialized care not available in the Health Center.

### Number of patients (during February, 1982)

- Students: 1,400 seen by the nurses and/or Dr. Oliver
- Private patients: 108

### Number of rooms: 11

- Doctor's office
- X-ray and treadmill room
- Five rooms for patients (10 beds)
- Treating room
- Nurses station
- Waiting room
- Utility room

### Full-time staff

- James Oliver, M.D.
- Lou Roth, R.N.
- Virginia Huston, L.P.N. and secretary
- Ruth Richner, R.N.
- Robert Herriman, R.N.







His harrowing ordeal behind him, Bete Demeke, right, doubly appreciates the chance to attend Taylor.

# The Longest Weekend

A clandestine escape by Bete Demeke  
and his family brought a deeper appreciation  
for the things money cannot buy

Lynn Trapp

Imagine leaving home on a weekend trip, only to discover you would never again return. That's what happened to Taylor University junior Bete Demeke back in 1975.

"I thought it was going to be a regular weekend trip," Bete recalled. At 15 years of age, Bete didn't share his parents' deep concern over Ethiopia's political unrest. His father was an independent businessman and his mother was the first woman senator in Ethiopia. Bete's eldest brother, Samuel, had joined the family again after attending school in the U.S., and his other two brothers, Michael and Lalibela, were also at home. His only sister, Pris-

cilla, however, was away from the Demeke home that year attending school in the U.S.

It was 1975 when the government in Ethiopia changed hands. The normal procedure when such an event occurred was to employ all new people. Former monarchy employees and supporters, if they refused to redirect their partisanship to the new military government, were in danger of being imprisoned or even killed. It was for this reason the Demeke family was in grave danger.

Bete said he didn't think anything was out of the ordinary when his parents said they were taking the family on a weekend trip to Kenya. "It's normally a 14-hour drive to get

to Kenya from where we lived," he said. "But due to car problems, our 14-hour drive turned into six days. I thought that that was a *very long weekend!*"

The Demeke family employed a guide to assist them in leaving Ethiopia. "It wasn't really easy leaving Ethiopia. Everyone who left was supposed to have special permission from the new government. At that time, there wasn't even such a thing as a student leaving the country. It was virtually against the law to leave the country of Ethiopia. So, we couldn't leave under the normal legal circumstances. That's why we had a guide assist us." Once they had crossed the border, their guide

“Satisfaction in life can’t be bought.  
My family is a lot closer  
now than we were.”

returned to find new customers, and the Demekes continued on—in spite of their car problems.

“I think after a little while, I put two and two together. It really didn’t take me too long to catch on to what was really happening. My parents did eventually tell us that we were leaving Ethiopia, but I can’t remember if it was right before or right after we crossed the Kenyan border,” Bete said.

The family packed only enough food and clothing for a “weekend.” All other material and cherished possessions were left behind, so as to not draw attention to their plans. Bete said his parents didn’t even withdraw their savings from the bank because that would have aroused suspicion.

“I think my parents were more scared than any of us kids,” he said. “Besides, being with my parents, I always figured we were safe because they knew what they were doing.”

Once the family had made it to their destination in Kenya, what they expected to be a brief visit added up to be two months. Finally, they were able to get the necessary papers for travel-

ing on to Greece.

It was in Athens, Greece, that Bete celebrated his 16th birthday. The family lived there, with government assistance, for nine months. Bete and his brothers enrolled in an American school in Athens and were then forced to become fluent in English.

Learning English was not a major problem for Bete, although it was much different than his native language of Amharic. Now, he says, he’s thankful for the experience of attending school in Greece and witnessing firsthand a new culture.

Towards the end of their stay in Greece, Bete’s father received a job offer to work in Yemen. His father left the family in order to work and then he returned to move them to the United States.

Bete said the U.S. Ambassador to Ethiopia, Russ Adair, a friend of his parents, influenced the Demeke family to move to Ft. Wayne, Indiana. Mr. Adair assisted Bete’s family in locating a place to live and in establishing a new life.

Bete’s father returned to Yemen for several months to complete a contract obligation, and Bete and his brothers enrolled in the Ft. Wayne Christian school.

The church had always been a part of his family’s life, Bete said, but once in Ft. Wayne, his knowledge about Christianity expanded. His faith gained a deeper significance.

When Bete’s father returned, he again went into his own business. This time, Bete’s mother is assisting him. Following graduation from the Ft. Wayne Christian school, Bete applied to Taylor University. He was accepted and has been at Taylor for three years pursuing a major in Business-Systems.

Bete said, “Now that we’re here together as a family, I don’t think any of us have any regrets for leaving Ethiopia. God has provided so much more.

“Satisfaction and happiness in life can’t be bought. My family is a lot closer now than we were. It doesn’t matter what you have materially or who you’ve met. Those things look exciting when you’re sitting on the sidelines watching, but when you’re forced to choose one or the other, the possessions don’t mean a thing. I’m sure none of us regret leaving behind what we did. I am happy and my family are happy, and that’s what really counts,” Bete said.

## Student Sponsorship Gift

*I (We) enclose a gift of \$\_\_\_\_\_ to help sustain the educational opportunities of Bete Demeke, Barbara Rediger (see page 6), and other deserving students.*

Name \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Please make check payable to Taylor Student Sponsorship Program, and mail to President Gregg O. Lehman, Taylor University, Upland, IN 46989. All gifts are tax deductible. Indiana residents also receive state tax credit.





Fletch by his vintage gasoline pump

# Fletch and Epha

## Their friendship is not forgotten

Dale L. Thompson

Recently I ran across an old letter written to us by our daughter Becky (Thompson x'64), which brought back memories of Fletcher and Epha Miller.

We first heard about "Fletch" at Christmas time, 1959, when we lived in Beloit, Wisconsin. Becky was a freshman at Taylor University. She had just received a letter, including several sticks of bubble gum. She said it was from "this old guy." Then she told us about him and his wife Epha.

"One night, several of us Taylor students went to the YMCA in Marion to swim. Afterward someone said, 'I'm famished!' We all quickly agreed. Someone suggested we call Fletcher Miller and see if he had anything to eat. He said, 'I have beans, and by the time

you get here, I'll have soup.' He had the soup nearly ready when we arrived fifteen minutes later! We couldn't believe it! We asked him how he did it so quickly, and he said, 'I have my secret.'

"Fletcher and Epha live in a huge old house in Upland—about a mile from the University. They are retired farmers and grocers. They open their home every Friday night to a group of about fifteen of us Taylor students. We have a good time—have popcorn and lemonade, or bean soup or peanut butter sandwiches—and occasionally an old-fashioned candy pull. Their home is open to us at any time—and they ask us to bring our problems to them. Fletcher gets a big kick out of giving us bubble gum."

So—the next time my wife and I went to Upland, Becky introduced them to us. They told us that whenever we came to Upland, we could stay at their house. We learned that Epha made rugs from men's discarded trousers, so we sent them several of my old ones.

Fletcher told us about several incidents of his grocery store life. One morning one of his regular lady customers came in and said, "Fletch, may I use your phone?" He agreed, but couldn't help but hear this conversation: "Hello, Sadie. This is Blanche. I saw in the paper this morning that a grocery store in Marion is having a big sale. I thought you'd like to go along with me and get some good bargains. OK. I'll pick you up right away. . . Thanks, Fletch."

One morning before the grocery store had opened, a male customer came to the house and asked Fletch if he could get some gas for his car. The gas pump had one of those old-fashioned glass tanks, with gallon markings on the side. Fletch pumped ten gallons into the glass dispenser—and asked the man how much he wanted. The "friend" said, "Oh, just one gallon. I just want enough to get me over to the highway where I can get some cheap gas."

The next time we went to Millers, as we sat and talked, quite frequently Fletch would get up and walk past me around the room. He seemed a little nervous about something. Finally, he said, "Dale, haven't you noticed my new pants, or should I say *your* pants?" He was wearing a pair of old cast-offs we had sent for Epha's rugs—said they were too good to throw away.

That evening, their fifteen Taylor "kids" came in. Each made himself at home sitting on the floor in the big parlor. Several had brought along school work. Some read, some worked math problems, some did art work, some worked puzzles. All talked and sang. Then it was popcorn time. I asked how a person got to be a member of this select group. It was on recommendation of another member.

Later we learned that Fletch had told them that any time they were in need of transportation they could borrow his car. When the choir went on its spring tour, one member couldn't leave with the group because she had some

school work to make up. Two days later a friend borrowed the Miller car and took her fifty miles to catch up with the tour.

The Millers told us to come to their place any time, and if there was nobody home, to come in anyway.

Once we went there and they were away on an extended trip. A sign in the window on the back porch said, "Friend, Come In."

We did—and found these instructions:

"Help yourselves to the peanut butter and jelly. Bring your own bread. Help yourselves to one of the fourteen beds upstairs. Sign here so we'll know who was here."

Several had signed ahead of us.

About a year later, Epha died of cancer. Fletch kept up his "open house" policy.

Then on July 27, 1963, our daughter Becky married Bob Brunton in Beloit. Fletch was invited. He came, and attended the rehearsal party the evening before the wedding. In his red flannel shirt he made the rounds, and gave everyone a stick of bubble gum. The next day he attended the wedding. He stayed with us two nights and enjoyed our family picnic. Then he went to visit friends in Michigan—and dropped in on Becky and Bob in their new home in Eaton Rapids. They served homemade peanut butter cookies, using part of the gallon of peanut butter Fletch had given them as a wedding present.

A few days later we received a letter from Becky which read, in part: "*Very sad and shocking news!* Peg Ulmer (Marquard '63)—college roommate—called me yesterday saying Fletch was killed Sat. a.m. (He was here Friday a.m.—and I tried to persuade him to stay and go to our church picnic with us.)

"Peg had seen Fletch Friday night, and he told her how glad he was to see Becky and Bob in their home earlier that day.

"He was on top of a hay wagon when he fell off and hit concrete. He died before they could get to him. The funeral was yesterday! He had signed our guest book Friday—probably the last time he ever signed his name."

Fletch and Epha will always be warmly remembered with love and thanks by many Taylor young people, and by other friends who were privileged to share their home away from home. ☐





CENTRAL INDIANA. President Lehman discusses the state of the university.



Greg Maurer '61 and Carolyn Fuller '77 enjoy refreshment break in Taylor's dining commons during the Central Indiana club meeting.

# Taking Taylor to alumni

Alumni and friends have taken advantage of the opportunity to attend Taylor Club meetings this spring in several cities in the midwest and south. Coordinating these events were Chuck Stevens '67 and Betty Freese, Director and Associate Director of Alumni Relations. The meeting dates, places, local leaders and speakers are listed below.

Date	Place	Leaders	Program
April 6	Ft. Myers, FL	Doug Whittaker '71	Prof. John Kastelein
16	Milwaukee, WI	Jack Umpleby '76	Pres. Gregg Lehman
22	Detroit	Dennis '73 and Joyce (Shoemaker '74) Young	Pres. Gregg Lehman
23	Frankenmuth, MI	Chuck Whiteley '56	Pres. Gregg Lehman
30	Cincinnati	Gene '59 and Charleen (Schmeltzer '60) Matsudo	Pres. Gregg Lehman
May 1	Campus (Central IN)	Dave '71 and Joan (Smith x'73) Sorensen	Dinner Theatre
2	Dallas	Jack '64 and Barb (Butman '65) Van Vessum	Prof. Tim Kirkpatrick
6	Fort Wayne	Roland Sumnay '59	James Oliver '52, M.D.
June 9	Bloomington, IN	Lyle Rasmussen '50	Dr. G. Blair Dowden

## Future Meetings

Aug. 12	Milwaukee/Madison WI	Jack '76 and Karen (Hill x'76) Umpleby	Late summer get-together for accepted students and parents
Aug. 24	Cincinnati	Gene and Charleen Matsudo	Same.
Aug. 31	South Bend/Elkhart	Allen Jackson '69	Same.
Sept. 2	Central OH	Gayle '72 and Becky Gentile '77 Arnold	Same, with Coach Paul Patterson.
Sept. 25	Northeast OH	Del '57 and Joyce (Schick x'58) Schwanke	Same.

# ON AND OFF CAMPUS

## Leadership conference features politicians

A state governor and a member of Congress addressed the National Student Leadership Conference at Taylor University April 23-24, sponsored by the University in cooperation with the Christian College Coalition.

"Effective Christian Leadership in Today's World" was the theme for the Friday evening and all-day Saturday event, which concluded with a concert Saturday evening by popular Christian vocalist B. J. Thomas.

Governor Albert Quie of Minnesota and Rep. Dan Coats (R-Ind.) were special guest speakers at the conference, which Lowell Haines, director of student programs at Taylor, says was the first of its kind on this scale. "We hope it will become an annual conference," he adds.

Student leaders at the 63 member colleges of the Coalition were invited to the conference, together with those at 30 other Christian colleges. The conference included several workshops on student government, student activities, and students services, with time for discussion and sharing among those attending.

The award-winning film, "The Elephant Man," the true story about a man disfigured in an accident who was befriended by a doctor in England, was shown during the conference.

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**TAYLOR POLICY OF NONDISCRIMINATION:** *Taylor University does not discriminate against any qualified individual on the basis of race, color, sex, handicap, or national or ethnic origin in access to, or participation in its educational programs, activities, or employment policies as required by Title VI, Civil Rights Act; Title IX, 1972 Education Amendments; and Sec. 503-504 of the Rehabilitation Act of 1973. Direct inquiries to Dr. A.J. Anglin, Admin. Bldg., Taylor University, Upland, IN 46989, 317-998-2751, or to Director, Office of Civil Rights, D.H.E.W., Washington, D.C.*

## Youth Conference draws overflow demand

Although 1,000 high school students attended Youth Conference March 26-28, about 400 more had to be turned away because of lack of space. The many sponsors and youth directors who accompanied the youth attended a workshop to aid them in their work with their young people.

Guest speaker Ken Overstreet, San Diego director of Youth for Christ, built an excellent rapport with students. Many responded to the invitation Saturday evening, making first-time decisions and commitments. The visiting youth had the benefit of close interaction with Taylor students by staying with them in the residence halls. Co-chairmen were seniors Janice Handy from Kokomo, Indiana, and Dave Shipley from Matthews, North Carolina.

## Students serve in Haiti

Fellowship for Missions, an arm of Taylor World Outreach, in cooperation with the Upland Evangelical Mennonite Church, sponsored a student work trip to Haiti during spring break, April 3-11.

Twenty-two students were divided into two groups, one involved in constructing a church in Port Margo, while the other group undertook carpentry work and painting at a children's home in Port-au-Prince.

Tim Kirkpatrick, Assistant Professor of Communications, and his wife, both former missionaries to Africa, accompanied the group along with Ben Mosher '62, carpenter, and a member of the E.M.C. Church.

**The 1982 ALUMNI DIRECTORY has been published. It will be offered through an Annual Fund mailing you will receive soon. Watch for it!**

## Dr. Corduan authors theological work

Dr. Winfried Corduan, Associate Professor of Religion and Philosophy, has authored a significant new book, *Handmaid to Theology*, an essay in Philosophical Prolegomena.

The book is primarily for seminary professors and students, theologians, and scholarly pastors. The intent of the book is to show how philosophy is vital in the formulation of Christian doctrines by the systematic theologian. Corduan argues that Biblical revelation is foundational and authoritative, but that, as we take the Biblical data and transmit them into our culture, certain philosophical conceptions become indispensable.

Dr. Norman L. Geisler, noted theologian, calls Dr. Corduan's book, "A most needed and creative beginning in theological prolegomena. In this work the long-neglected use of philosophy in evangelical theology is overcome.

"This book turns over new ground in theological prolegomena. Its pace-setting insights could, and I hope will, signal a return to a proper harmony between philosophy and Biblical theology in the practice of systematic theology among evangelicals," Dr. Geisler added.

The book is available through the Taylor bookstore for \$7.95.

## Glass serves on U.S. Olympic Committee

George Glass '58 Taylor Athletic Director and track and cross country coach, was a delegate to the United States Olympic Committee annual meeting held in Indianapolis, April 14-17.

Glass was one of five representatives of the NAIA who participated. He was elected President of the NAIA's 3,600 - member coaches organization, the NAIAC, in March.

"It was fascinating to see the U.S. Olympic movement in action," George reported.





The Fine Arts Facility's Music Education Building begins to take shape.

## Black History Month: a positive note

Penny James '82

What do you think of when you hear "February?" For those awaiting spring, Feb. 2, Groundhog's Day, might be a special day. For all the romantics, it's surely Feb. 14 that enters their mind. But for Taylor's minority students, the whole month of February was special because of the Black History Month celebrations.

Taylor's BCS (Black Cultural Society) sponsored the month-long observance by inviting special speakers Haman Cross, Nellie McGee, and Russ Knight to share in chapels, classes, fellowship get-togethers, and during meals. In addition to these activities, a special banquet was held for students, faculty, staff, and minority alumni with music entertainment provided by contemporary black gospel singer George Jackson III, from Kokomo, Indiana.

This year's theme was "Communication Within the Body of Christ: A Minority Perspective." The Rev. Haman Cross from Detroit's Afro-American Mission spoke on "Christ the Liberator" in chapel on Wed., Feb. 3. Rev. Cross illustrated how Christ's liberating power over sin works in the lives of Christians who find themselves in situations where racial tension is subconsciously present.

Mrs. Nellie McGee, a school prin-

cipal from Grand Rapids discussed "Let Us Not Withdraw from the Conflict" in Fri., Feb. 19th's chapel. Her presentation discussed how Christians can be aware of and yet respond to mental stereotypes, so that there is more loving and acceptance between Blacks and Whites.

And on Fri., Feb. 26, the Vice President of Chicago's Youth for Christ, Russ Knight, spoke in chapel on "Love in Christ: Quiet Alienation or Genuine Acceptance." Mr. Knight offered insight to genuine acceptance between races and how to deal with prejudiced feelings. In addition to speaking in chapel, Russ Knight also offered a Saturday workshop for interested students.

To commemorate the month more fully, the showcase in the basement of the Chapel/Auditorium was decorated with artifacts and souvenirs from Africa, the Bahamas, and the United States.

This year's BCS President, Elizabeth Karonga from Zimbabwe, said she was generally pleased with this year's Black History Month observance. "It started on a positive note because the student body responded positively in the first chapel. And we had a large audience throughout the whole month. The speakers also tried to make the topics relevant to the entire student body," she said.

Cassette tapes of the chapel

### Teaching Position open in business-economics

Taylor's expanding Business and Economics Department is searching for a sixth full-time faculty member. The appointee will teach courses in accounting, finance, and principles of economics.

Applicants should possess a Ph.D., D.B.A., or M.B.A. degree, plus significant relevant experience. They should provide a positive Christian example and have high interest in building Christian business persons who can compete and succeed in business without compromising their faith and ethics.

Interested persons are invited to send resumes to Dr. A.J. Anglin, Office of Academic Affairs, Taylor University, Upland, IN 46989.

messages are available from the office of Student Ministries if anyone is interested in hearing the special speakers.



Michael Butler

## Michael Butler named WTF Representative

Michael Butler of Arlington, Texas is the newest member of the Taylor Advancement staff. Mr. Butler is serving as southwest representative and consultant for the William Taylor Foundation.

Mr. Butler has a rich background in the personal financial planning area. Prior to joining Taylor he served in a similar capacity for years with World Vision International, where he was appreciated deeply for his Christian commitment, professional competence, and effective performance of all duties.

He is available on a full-time basis for confidential financial advising and for arranging seminars in his area. His address is 1300 Amhurst Street, Arlington, TX 76014. Phone: (817) 465-0388.

"I am extremely pleased that Mr. Butler has felt led to devote his talents and energy to the ministry of Taylor University. He promises to be a valuable asset to Christian friends he will serve and to Taylor as well," commented Gerald O. Oliver, Vice President for University Advancement and Executive Director of the William Taylor Foundation.

Taylor's estate planning officers, Gordon Leffingwell and Jeffrey Ahlseen, have offices on the campus at Upland.

## Dr. Stanislaw named Vice President

Dr Richard J. Stanislaw, Professor of Music at Bloomsburg State College, Pennsylvania, has been named Vice President for Academic Affairs at Taylor, according to President Gregg O. Lehman.

A member of the BSC faculty since 1960, Dr. Stanislaw also has been Chairman of the Music Department and the College-Wide Committee on Academic Affairs. He has been an advisor with Inter-varsity Christian Fellowship since 1969 and the music reviewer for *Eternity* magazine since 1971.

In addition, he is President of the Pennsylvania Choral Directors Association and is active in several other professional societies.

A graduate of Philadelphia College of the Bible, the new vice president received the Bachelor of Music Education and the Master of Music degrees from Temple University, and the D.M.A. in choral conducting from the University of Illinois.

Dr. Stanislaw succeeds Dr. Robert D. Pitts who will teach full-time in the Religion Department. Dr. A.J. Anglin, acting Vice President since February 1, continues as Dean of Instruction.

## A Vital Link

by Charles Stevens, Director,  
Alumni Relations

There are many things about Taylor which we alumni take for granted, giving little thought to their origin or historical significance.

One of these is the Alumni Association. When did the Association begin—and why? Alumni Associations began in the early 1800s and were uniquely American even though the colleges and universities had been patterned after those in Europe.

Alexnader G. Ruthven, former University of Michigan President, wrote in the Michigan Creed: "We believe that the student should be trained as an alumnus from matriculation; he enrolls in the University for life, and for better or worse; he will always remain an integral part of the institution."

"We believe that the relations between the alumnus and his university should be beneficial to both, and that the mutual assistance provided by the graduate and by the institution should be limited only by their power for service."

Taylor's Alumni Association, which was organized in 1922, seeks to achieve two primary objectives: to design programs and activities which serve alumni, and to develop ways to enable alumni to serve Taylor.

As a liaison between the University and alumni, the Office of Alumni Relations maintains a vital link between Taylor and former students and is largely responsible for communications between the two. Homecoming, the publications and Taylor Clubs are some of the means for achieving this communication.

Our office exists to serve the needs of alumni and, as such, draws on all our available resources to accomplish the task. In turn, we anticipate the involvement of alumni with Taylor in numerous ways as challenging opportunities are presented.

**PARENTS  
WEEKEND**  
September 17-19  
*featuring*  
**The Melody Four**  
\* \* \*

**Jim and Sally Conway**  
\* \* \*

**Dr. John Alexander**  
\* \* \*

**HOMECOMING**  
October 15-17  
*with*  
**Tom Netherton**  
\* \* \*

**An array of other  
talent and events**



# CLASS NEWS

'26

D.V. **Whitenack** continues his part-time work as minister of visitation at Point Place United Methodist Church in Toledo, OH. Although his wife **Mildred (Kellar x'27)** has been very ill for most of 1981, they managed to take a 3,600 mile trip this past fall through New England, New Jersey, Delaware, Virginia, Kentucky, and other states. In addition, the Whitenacks attended his 55th Class Reunion at Taylor's Homecoming last year. Their address is 238 Field Avenue, Toledo, OH 43609.

'28

**Wilma (Jones) 'Reiff** has just published a book entitled *Methuselah*, the Old Testament history in a nutshell. Wilma lives at 1405 South 7th Ave., Apt. 5-H-S, Phoenix, AZ 85007.

'31

The Rev. **Kenneth and Irene (Witner '32) Hoover** hosted a festive reunion luncheon of Taylor friends at Sun City, Arizona on March 16, 1982. Taking part in the fellowship were Howard and Bessie (Sothoron) Runion, both x'29, Dr. Earl and Frances (Thomas) Allen, both '28, Maurice and Hazel (Chamberlain) Jones, both '27, Lester ('30) and Lilly (Reedy x'32) Clough, Deane and Mary (Beebe) Irish, both '28, Elma Buchanan ('27) and Larry Boyll ('29).

'32

**Richard x and Sara (Hill x) Terry** celebrated their golden wedding anniversary on March 19, 1982, at Aquebogue, New York.

'41

Editor's note: **Don Miller** has for many years produced the class letter, and this year's hit a new high. The document—six 11" x 17" pages of photos and news—provided a warm and intimate report of the 40-year reunion of this illustrious class at Homecoming '81. We applaud Don for his efforts!

'43

Mr. & Mrs. **Harvey A. (Edith Miller x'43) Driver** have returned home after seven months of travel and visiting in the States and Europe. Their itinerary: Steinbach, Manitoba to visit Mr. & Mrs. George Loewen; Meadows, IL to visit Bill Klopfenstein; A month in Germantown, TN with Edith's son and family, **Luther (Charb) and Suzanne (Lee '65) Miller '67** and daughters; Munich, Germany for an eight-week visit with Harve's daughter Phyllis (with trips to Italy and France); Hague, Holland to visit Edith's niece and family; Finally, to Jupiter, FL to visit Edith's brother James and his wife Doris. The Drivers live at 5509 N. Clinton, Ft. Wayne, IN 46825.

'45

Professor **Earl A. Pope x**, Head of the Department of Religion at Lafayette College, presented a paper on "Bulgarian Ecumenism" at the First International Congress on Bulgarian Studies last May and co-chaired a session on Bulgarian history. He was a guest of the Bulgarian Academy of Sciences for a month and was interviewed by Radio Sofia regarding his research interests, impressions of Bulgaria, and Lafayette College. He also had the opportunity to visit all of the Protestant communities in Sofia and was invited to bring greetings to the Congregational, Baptist, and Pentecostal Churches. His address is Lafayette College, Easton, PA 18042.

'50

**Paul Steiner**, president and board chairman of Brotherhood Mutual Insurance Company, has been elected chairman of Fort Wayne Bible College's governing board. As chairman he will work with the college president, Dr. Harvey Bostrom, in development and implementation of special projects, as well as overseeing quarterly meetings. Steiner also serves as treasurer of the National Association of Evangelicals, secretary of World Evangelical Fellowship (U.S. board), and member of the Board of Managers of the American Bible Society. He and his wife **Ruth (Henry '51)** live in Fort Wayne.

'56

**Bill Connor**, husband of **Bethany (Duckworth x) Connor** is a professor of philosophy at Phillips University. He has a Ph.D. in theology and philosophy. The Connors live at 1901 E. Oak, Enid, OK 73701.

The Rev. **Riley B. Case** has been elected to the national Board of Direc-

tors of Good News, the organized movement for evangelicals within the United Methodist Church. Case is the pastor of Hobart Trinity United Methodist Church in Hobart, Indiana. He and wife **Ruth (Unkenholz '57)** have four children, two of whom are current Taylor students—Cris, a senior, and Jay, a sophomore.

'64

**Paul and Karen (Brown x) Nelson** have a new address: 111 Tampico Circle, Duncanville, TX 75116. They moved to Texas to be near Wycliffe Bible Translators' International Linguistic Center, where Paul is Superintendent for Children's Education. They have two children—Andrea (15) and Heather (13).

'65

**Ron and Jane (Stickler) Helzerman**, both 1965 graduates, are now associated with Parker Memorial Baptist Church in Lansing, Michigan where they are continuing their labors in the Scripture printing ministry. Ron traveled to Mexico before Easter and plans to go to Canada this summer to distribute Bibles. Their new address is c/o Parker Memorial Baptist Church, 1902 E. Cavanaugh Road, Lansing, MI 48910.

'68

**Ron and Gretchen (Hubbard) Williams** have moved to R.R. 1, Box 95R, West, TX 76691. Ron is an instructor of advanced computer technology at Texas State Technical Institute in Waco. Gretchen manages the home and teaches a seminar for women. Their children increased to six a year ago. They are Allison Sue (9), foster twins Dawn and Tawn (9), Aaron Seth (6), Andrew Nicholas (5), and a foster baby, Annie (18 months). They are all enjoying the "peaceful" country life!

'72

**Julie (Shambo) Treichler** enjoys staying home caring for Ryan (7), Renee (4), and Lora (2) plus tutoring on the side. Her husband, Lee, is working as a scientist. They live at 5705 Holton Lane, Temple Hills, MD 20023.

'74

**Jim and Judy ("Goldie" Martin '73) Bromley** are residing by Cherokee Lake near Rutledge, TN. Jim is in his second year as manager of the Halls Radio Shack in Knoxville and Judy teaches. Their children are Julie (6), Jill (4), and Jonathan (3). They invite friends to

write them at Rt. 2, Rutledge, TN 37861 and to visit them during the 1982 World's Fair in Knoxville.

**Donald Johns** has been named manager of plant human resources development at the Lancaster (Pennsylvania) Floor Plant of Armstrong World Industries, Inc. He has been with Armstrong since his graduation from Taylor.

## '75

**Mark Dungan** was admitted to the District of Columbia Bar on December 18, 1981, in a special court proceeding held at Constitution Hall in Washington, D.C. A graduate of George Mason School of Law, Mark is working for the Republican Leadership of the U.S. House of Representatives as a senior research analyst. His wife **Judy (Oyer '75)** is also working on Capitol Hill as a legislative assistant to Congressman Edward R. Madigan of Illinois. The Dungans reside at 8573 Dellway Lane, Vienna, VA 22180.

**Miguel Gomez** is working as a Smoke Jumper/Computer Programmer Trainee for the U.S. Forest Service in Missoula, Montana. His new address is Aerial Fire Depot, Box 6, airport Terminal, Missoula, MT 59802.

## '76

**Mike and Laurie (Robinson '77)** Turnow have made a recent move to Findlay, OH where Mike has taken a position as a computer analyst for Marathon Oil. Prior to this they both worked at Taylor where Mike was Associate Director of Computing Services and Laurie was working part-time for various departments. The Turnows have a daughter, Sara, who is two. Their new address is 2749 Foxfire Lane, Findlay, OH 45840.

## '77

**Randall Birkey** and his wife **Deborah (Wolgemuth '77)** have recently merged their respective creative abilities to form a cooperative business enterprise. Randy, a technical illustrator/photographer, will continue to pursue these activities while Debbie will advance his interests and facilitate the creative process by "repping" him to agencies, design firms, and local businesses. They can be reached at 940 IE Washington Blvd., Oak Park, IL 60302.

**Denise Canady** has received an M.A. degree in education—special LD from Bradley University in Peoria, Illinois.

Since graduation from Indiana Univer-

sity School of Law at Indianapolis in 1980, **Retha Martin** has been an associate with the law firm of Alexander and Zalewa, Ltd. in Chicago. Retha's home address is 501 N. Marion, Apt. 8, Oak Park, IL 60302.

On June 13, 1981, John Marshall graduated from Fuller Theological Seminary, Pasadena, CA with the M.A. Degree in Marriage and Family Counseling. His wife, **Diane (Belding)** received the Certificate of Graduate Studies from Fuller also. John is presently working as a marriage and family counselor for Catholic Family Service (Calgary). Diane is employed with Delta Projects Limited as an industrial buyer. Their address is 2120 Southland Drive S.W., Building 1-Suite 1006, Calgary, Alberta, Canada T2V 4W3.

**Thomas E. Tropf** has been promoted from associate to full professor of zoology and physiology at Defiance College, Ohio. Thomas joined the Defiance faculty in 1979. His address is 702½ N. Clinton, Defiance, OH 43512.

**Gordon and Ginny (VanTreuren) Pritz** are living at 1829 Shadyleaf Court, Marietta, Georgia 30060. They have a new son, (6 lbs., 15 oz.) Billy, born March 31st, 1982. Gordon teaches 5th grade and is head wrestling and ninth grade football coach at Wheeler High School in the Atlanta area. Ginny has taken a leave of absence from her managerial position at an arts and crafts store.

## '78

**Dawn Comstock** is now living at 1560 N. Sandburg #1912, Chicago, IL 60610. She graduated from Rush University College of Nursing in 1981 and is now employed as a staff nurse at Rush-Presbyterian-St. Luke's Medical Center in Chicago.

In September, 1981, **R. Gary Armstrong** and his wife Karen moved to Lexington, Kentucky, when Gary was transferred to Rand McNally's book manufacturing plant in Versailles. He is a customer service representative there. Gary and Karen have been married since October 20, 1979. Their new address is 3099 Kirklevington Dr., Apt. #111, Lexington, KY 40502.

## '79

**Shirley A. Pritchett** has been appointed to the position of Affiliate Marketing Representative, Midwest Region, in ESPN's Chicago office. She will be responsible for affiliate sales and marketing activities in the Midwest region which covers an eight-state area. Before joining ESPN, Shirley worked for

the Fisher Body Division of General Motors in Marion, IN and Continental Cablevision where she attained the position of marketing manager for Ohio.

## '79

**Amy (Saltzgaber) Otto** has a new address: 3568 N. Tillotson Ave. #236, Muncie, IN 47304.

## '80

**Rich and Trish Bailey** have moved to a new location: 1104 E. 200 N., Marion, IN 46952. Rich is now the pastor at Farville United Church of Christ, and Trish is switchboard operator at Taylor.

## '81

**Dan and Linda (Harlan) Barrett** lost their home and all their possessions to fire in February, but are thanking God that no one was injured. They may be reached through Linda's parents at R.R. 22, Box 442, Terre Haute, IN 47802.

**Lauren M. Somerville** has recently graduated from an intensive sales training course as the final phase of a 30-week program for the position of Sales Representative for Burroughs Wellcome Company which researches, develops, and manufactures pharmaceutical products for human and animal use. Lauren will be working out of Huntington, NY.

# Global Taylor

**Dan Pederson ('80)** finished his training with Food for the Hungry (FHI) this past December and is now in Somalia for one to two years where initially he will be working at a supplemental feeding center in one of two refugee camps in which FHI is currently involved. He will assist with self-help projects in solar cooking and chicken raising. His present address is Food for the Hungry, P.O. Box 2989, Mogadishu, Somalia.

**Dorothy (Keeler '56) Hash** is currently at work on a book recalling the Hash's twenty-six years on the mission field with OCSC (Overseas Christian Servicemen's Centers). Dorothy and her husband Tom now reside at 4402 West Quinn Place, Denver, CO 80236.

**Jay ('77) and Ruth (Faul x'79) Smith** are in Zaire where they will work for two years for Africa Inland Mission through the Christian Service Corps. Their primary duty will be serving as dorm parents for missionary children.



The Smiths have one child, Rebekah Jo, born August 7, 1980. Their address is Rethy Academy, P.O. Box 21285, Nairobi, Kenya, East Africa.

**Dr. Paul D. Clasper ('44)** has just finished a year's sabbatical divided between Oxford University, England, and Berkeley, California. He has since returned to his regular assignment as Senior Lecturer in Religion in the Theology Division of The Chinese University of Hong Kong. He also serves as Assistant Minister of Christ Church in the Kowloon section of Hong Kong. His address is Chung Chi College, The Chinese University of Hong Kong, Shatin, New Territories, Hong Kong.

Quito, Ecuador is home for **Harold ('75) and Nancy (Shepson '76) Lund** where they are serving as missionary associates/teachers with the Christian and Missionary Alliance. Before this they lived in Connerville, IN, where they taught in the Fayette County School Corporation. They have two sons, Mark Emerson (2½) and Andrew Stephen (5 months). Their new address is c/o Alliance Academy, Casilla 6186, Quito, Ecuador, South America.

**Tadi Wantwadi '73** has a new address: COFIKI, B.P. 14.398, Kinshasa I, Zaire, Africa. Tadi is enjoying his work with a new bank in Zaire. He and his wife Fifi have three children: Ake (6), Una (3), and Peggy (2 mos.).

## Marriages

**Richard E. Russell ('76)** was married to Nancy MacDonald, a 1980 graduate of Western Michigan U., on August 29, 1981. He is a builder in Grosse Pointe, MI, employed as president of R & R Homes, Inc. His wife is in management with Lilly Pulitzer, Inc., a retail clothing store chain. The Russells reside at 520 Hampton Road, Grosse Pointe Woods, MI 48236.

Last April **Rhoda Grosser ('64)** became Mrs. MacKenzie. She and her husband live at 724 Howard Street, Wheaton, IL 60187.

**Jill E. Laird ('79)** was married to Kent Hoilman on June 21, 1981. She is teaching elementary physical education for the DeKalb County Eastern Community School District. Kent is a physicist for International Telegraph and Telephone, Aerospace Optical Division in Fort Wayne. They reside at 5526 North Shore Drive, Leo, IN 46765.

**Ruth Smith ('80)** became the wife of Kevin Johns on October 10, 1981 in Indianapolis, IN. Ruth was a former legislative aide for Congressman Elwood Hillis, and Kevin, an IUPUI graduate, is a business manager at Airco Industrial

Gases. The Johns live at 308 N. Larkin Avenue, Apt. 201, Joliet, IL 60435.

**Enid Grace Ruyle ('80)** and Steven Robert Brenner were united in marriage on August 22, 1981. Enid is presently a housewife and volunteer wedding consultant at their church. Steven is presently employed as a neurologist at the V.A. Hospital in St. Louis. Their address is 6141 West Park Avenue, St. Louis, MO 63139.

**Mina Herman ('34)** announces her marriage on December 10, 1981 to Richard Derby, Sr. They reside at 1125 W. Arrow Highway, Apt. 11, Upland, CA 91786.

In May of 1982, **Linda S. King ('78)** was united in marriage to Stuart Olson. Linda is a management consultant for the public accounting firm of Touche Ross. She and her husband live at 11331 Headlands Court, Reston, VA 22091.

## Births

On September 10, 1981, **Jack and Michelle (Martin) Quick**, both '77, became the parents of Jason Michael, who weighed 7 lb., 13 oz. The Quicks' home is at 5001 1st Ave., S.W., Apt. 1, Cedar Rapids, IA 52405.

**Rick '78 and Joanne Seaman** became the parents of Heather Renee on February 4, 1982, who weighed 8 lb., 5½ oz. They and son Jared (2) live at 4648 Glastonbury Ct., #125, Indianapolis, IN 46227. Rick has a new position with Indiana Bell as Phone Center Sales Manager.

**Terry '76 and Becky (Pinder '77) Daniels** are happy to announce the birth of their first child, Danica Noel, born December 25, 1981. Terry is associate pastor at Grace Brethren Church of South Pasadena. Their address is 824 E. Windsor #4, Glendale, CA 91205.

**Jeff '73 and Carol (Habegger '75) Ward** welcomed Lauren Elizabeth (5 lb., 13 oz.) into their family on September 14, 1981. Jeff is President of Container-Forms, Inc., and Carol is Minister of Music at Church of the Open Door, Fort Washington, Pennsylvania. They live at 1479 Lens Way, Hatfield, PA 19440.

**Ron ('73) and Ruth Cress** announce the birth of Matthew Ryan on March 2, 1982. Ron is a Food Scientist at the Hillshire Farm Company. Their address is 1823 E. Robin Way, Apt. F, Appleton, WI 54911.

**Gary L. and Rosalie (Robinson) Walter**, both '74 are happy to announce the birth of Jeffrey Aaron, born December 14, 1981. He was welcomed home by brother Matthew (4) and sister Michelle (2). The Walters' address is R. 1, Warren, IN 46792.

September 29, 1981 was the birth date of Lauren Elizabeth, daughter of **Lonnie ('78) and Debbie (Palacino '78) Smith**. They now reside at 243 Arbor Court, Omaha, NE 68108.

**Duan ('74) and Cynthia Meade** welcomed the arrival of their third child, James Andrew, born May 22, 1981. Their current address is 2004 Orme Drive, Bloomington, IL 61701.

**Andy and Sandi (Nanney x'72) Szymanski** joyfully announce the adoption of Thomas Jeremy, born March 13, 1981. Andy owns his own construction company, Christian Home Builders, Inc. Sandi worked for ten years as a secretary and buyer. They live at 39655 Clearview, Mt. Clemens, MI 48045.

**Ron ('76) and Elizabeth (Honig '78) Nussbaum** are pleased to announce the birth of their daughter, Lora Elizabeth, born December 27, 1981. She joins her brother John who is three. The Nussbaums reside at 1055 Roseland Drive, Berne, IN 46711.

Kristen Elizabeth was born to **Dean and Becky (Grossman '72) Benz** on January 10, 1982. She joins Joel Michael who is almost two. Their address is R. 1, Box 252, Andrews, IN 46702.

**Bill and Julie (Freeze '75) Wagner** were blessed on June 29, 1981 with the arrival of a daughter, Elizabeth Joy. The Wagners are living at 3012 Brian Drive, Jeffersonville, IN 47130 while Bill completes his last year of study at Southern Seminary in Louisville, KY.

**Mark and Peggy (Lortz '81) Coppler** are happy to announce the birth of a daughter, Kendra Ann, born on September 14, 1981. She has two brothers, Courtlan (4) and Cary (2). Their address is 39 W. Maple Street, Wabash, IN 46992.

**David and Katherine (Peuner) Beck** both '76 rejoice at the birth of their second son, Adam Michael. Born March 31, 1982, Adam weighed 7 pounds. He was welcomed home by Jason Lee, age 17 months. The Beck's reside at Route #2, Box 173, Clayton, IN 46118.

**Gary and Robin (Deich) Ottoson**, both 1976 graduates, welcomed Andrew Christopher into the world on December 8, 1981. Robin finished her M.A. in Theology from Fuller Theological Seminary in Pasadena also in 1981. Gary will receive the M.Div. from Conservative Baptist Seminary in June 1982. The Ottosons now live at 2495 So. Gaylord #9, Denver, CO 80210 but hope to move into the inner city.

**Dick ('71) and Linda Malmstrom** are pleased to announce the birth of their first child, daughter Lindsee Joy, born July 31, 1981. Dick is currently the tennis director and pro of the New American Resort Hotel at Great Gorge, NJ.

**Brad ('77) and Wendy (Feick '76) Hummel** welcomed the birth of their

daughter, Gwen Nicole, on May 23, 1981. Brad is working for a coal company. Wendy taught elementary school but has "retired" to care for the baby. Their address is Star Route, Box 83, Millersburg, OH 44654.

**Randy and Diane (McKamish) Osborn**, both '79, rejoice in the birth of their first child, Kelli Lynn, born October 22, 1981. Randy is with Aid Association for Lutherans and Diane is enjoying the blessings of motherhood at home. The Osborns reside at 5494 Chatford Square, Columbus, OH 43227.

**Kermit ('72) and Kathy (Grimm '73) Welty** are the proud parents of a third son, Kevin, born October 16, 1981. Kevin's two older brothers are Kyle, 6, and Kelsey, 4. The Weltys reside at 4403 S. Wigger, Marion, IN 46952.

**Molly Grace**, daughter of **Ken and Sharon (Osterhus) Wolgemuth**, both '67, was born November 1, 1981, weighing 7 lb., 7 oz. Ken is currently the Creative Director of Word Records and Music in Waco, Texas, and Sharon is the busy mother of Kristin (10), Katy (8), Emily (6), and Molly. They live at 9924 Town Ridge, Waco 76710.

**Dave ('80) and Carol (Cleveland x'80) Conn** are happy to announce the birth of Kristin Marie on March 31, 1982. Dave is a student at Grace Seminary, Winona Lake, and Carol is a nurse in the ICU, Kosciusko County Hospital. Their address is Box 277, Merry Wood Trailer Court, Winona Lake, IN 46590.

**Gregg (x'69) and Sara Lehman** proudly announce the arrival of Grant Owen on April 2, 1982. The infant's brother, Matthew, is four. Dr. Lehman is President of Taylor University.

**Chris and Hettie (Hardin) Stauffer**, both '69, thank God for the special blessing of the birth of their third child, Julie Lynn, born Thanksgiving Day, November 26, 1981. She was welcomed home by Stacy (4) and Mark (2). Chris and Hettie are in the Philippines for two years while Chris is teaching at Faith Academy, a school for missionary children. They are serving under the short-term assistants department of Wycliffe Bible Translators. Their address through May 1983 is Faith Academy, P.O. Box 820, MCC, Makati, Metro Manila 3117, Philippines.

On June 19, 1981, **Dave ('75) and Karen (Dykstra '74) Yerkie** were blessed two months prematurely with the birth of their first child, Joy Rebecca. After a critical beginning and a miracle from God, she came home after just six weeks in the hospital. She is now a happy, healthy baby girl. The Yerkies live at 18590 Pinecrest, Spring Lake, MI 49456. Dave owns a carpet store in nearby Muskegon and Karen is enjoying staying home after having taught Headstart for six years.

**Jerry and JoEllen (Dyson '77) Nelson** announce the birth of Bryan Jeremy on October 26, 1981. Jerry is Director of the Taylor University Food Service. The Nelson family lives at 539 West Main St., Hartford City, IN 47348.

**Cammie Dayle** was born October 14, 1981, to **Dave '71 and Joan (Smith x'73) Sorensen**. Brother Matthew David is 4 years old. The Sorensens live in Carmel, Indiana, and Dave is Agency Manager for Baners Life of Iowa in Indianapolis.

**Rick '74 and Ellen (Bromley '75) Adams** now have a daughter—Katie Dyan, born December 2, 1981. Their son Kyle is 2½. Rick has a new job as darkroom technician for Eli Lilly.

**Jim Lerew '72** and wife **Terry** announce the birth of Daniel James on September 28, 1981. Jim is employed in his family's fruit-growing business in York Springs, Pennsylvania. Their address is R.D. 1, Garners, PA 17324.

## Deaths

The Rev. **Larry E. Martin ('65)** went to be with the Lord on February 22, 1982, a victim of cancer. He was involved with Youth For Christ (Hagerstown, MD) before moving to Upland, CA as a youth minister. His first pastorate was in Chino, CA at the Brethren in Christ Church. After this he was involved in the Single Parent Class of First Evangelical Free Church in Fullerton, CA.

**Russell Frey ('38)** died January 3, 1982 in Phoenix, AZ.

**David Bruce Brown (x'52)** passed away January 29, 1982. He had been in ill health for several years before his heart attack.

**Carl Barton**, husband of **Margaret (Weedon '56) Barton** died February 2, 1982, due to complications following heart valve surgery. Margaret's address is 307 Woodland Avenue, Neptune, NJ 07753.

**Charles Baker (x'16)** passed away October 18, 1982. He is survived by his wife **Geneva (Heagy x'16) Baker**. She continues to reside at Rt. 2, West Lock, Alberta, Canada.

**June (Walker x'41) Garrison** died February 10, 1982, after a long illness. She was the widow of The Rev. **Maran Garrison (x'40)** who died in 1979.

**Doris (Ho '60) Habecker** went to be with the Lord on November 12, 1981. She never recovered from surgery for stomach cancer in October and finally died in Hualien, Taiwan. She had been a missionary with her husband Roy in Taiwan, serving under the Evangelical Alliance Mission of Wheaton, Illinois. Roy's new address is P.O. Box 26-50,

Taichung, Taiwan 400, Republic of China.

**Olive May Draper '13** passed away on February 13th in Marion, Indiana, at the age of 94. She was professor of mathematics and science at Taylor for 41 years, retiring in 1955. She lived most of her life in Upland, but entered a Marion nursing home in 1969 because of failing health. She is survived by three brothers and two sisters.

**Bill Yoder '55**, founder and director of Operation Concern, died on March 18 in England. Bill was found to have terminal cancer in early March, some months after having surgery for lung cancer. Bill had been heavily involved in a drug and alcohol ministry at Yeldall Manor in Berkshire, England, along with his wife Joan. The address there is Yeldall Manor; Blakes Lane; Hare Hatch, Reading; Berkshire, Great Britain. Bill is also survived by a daughter, Tina, and son-in-law, Phil.

**Wayne R. Townsley '70** passed away on April 12, 1982, after a lengthy battle with syringomyelia. He is survived by his wife, Louise, who lives at 18377 University Park, Dr., Livonia, MI 48152.

The Rev. **Charles W. Fields '37**, age 70, died at his home in Mission, Texas, on November 9, 1981, after an apparent heart attack. Mr. Fields was ordained in 1940 and served for five years as a missionary in Angola. From 1946-58 he ministered in Mexico and Texas, then returned to Indiana to continue preaching until 1972, when he retired. He is survived by his wife, **Mabel (Johnston '37)**; two daughters, Mrs. Mary Gaddis and Mrs. Sue ('66) Davis; and five granddaughters.

## Late News '69

**James B. Hall, M.D.** is now Director of Gynecologic Oncology at Charlotte Memorial Hospital, Charlotte, N.C. He also is Assistant Professor, Department of Obstetrics-Gynecology, University of North Carolina School of Medicine.

## Marriage

**Christine S. Schleucher '78** was married November 28, 1981 to **Gary E. Mastin**. They reside at 1321 Celina Road, Apt. 17, St. Marys, Ohio 45885.

## Birth

**John (x'78) Rigel** and his wife **Anita (Snyder x'77)** are rejoicing in the birth of their first child, Michelle Dawn, on January 18, 1982. John is teaching at Covington High School and Anita is a registered nurse at Lakeview Medical Center, Danville, IL. Their new address is 1002 Washington St., Covington, IN 47932.



“ . . . we would be less than fair  
if we didn't warn you about . . . 'the  
new and improved inflation.' ”

## The Retirement Revolution

*Continued from back cover*

### The Social Revolution

It was not until this century that a majority of Westerners began to live to enjoy even their middle years. As recently as 1900, life expectancy in the United States was about age 48 for a man and 51 for a woman. Only 10 percent of the population was “middle-age.”

As recently as 1920, the average life expectancy of American men was less than 54 years. Today, the average is 72 for men and nearly 78 for women. People reaching 65 this year can expect to live, on an average, almost 15 more years. As Christians we need to ask, “What does God want me to do with these special years?”

Today in the United States, among people 65 and over, only one man in five and one woman in 12 are the work force. One reason is that more and more Americans are financially able to retire. Social Security benefits have been expanded. Full pensions are paid at age 62 (although some prefer to retire at an earlier age with reduced benefits). Nearly half of all workers in the private economy are covered by pension plans, many with retirement provisions at ages 60, 55, and even 50!

Dramatic social and demographic changes are also affecting the number of people in retirement: the age of retirement, the length of the retirement period, and the shifting proportion of older persons remaining active in the work force.

### Living Longer

Fortunately, increased longevity does not mean that the last 20 years or so of life must be endured with impaired health and physical immobility. On the contrary, many of today's 70-year-olds resemble their 50-year-old counterparts at the beginning of the century. Much of this is due to advances in nutrition, health care, and environmental sanitation: quite a different picture from Whistler's Mother, who epitomized old age—and was only 44 when she sat for the famous painting!

What does this longevity mean to you? It means simply that by the time you retire, you may be able to look forward to 20 more years of active living—half as many more years as an entire lifespan just a few short generations ago.

### Good News and Bad News

Thus far, this has been the good news: your second

half can be the better half—and retirement can be the most productive period of our lives.

Now for the bad news: Retirement can be a bitter disappointment. It can seem longer than a lifetime.

And to qualify, all you have to do is—nothing.

It is quite easy for us to take our vocations for granted. But “the job” means far more than a paycheck. Just think of what work does for us:

First, our work gives us a *sense of place*. We know who we are and where we fit. Isn't one of the first questions people ask when they meet you, “What do you do for a living?” Most of us who have roles in a church or Christian organization believe that this is the place that God has called us to.

Second, our work gives us a *goal orientation*. At work, we share a common task with others, a task in which we have a common responsibility and for which we feel a common drive. This gives us something to look forward to, as well as a feeling of accomplishment.

Fourth, our place, our ability or our position gives us a sense of *prestige*—not only with our neighbors, but with ourselves. It is satisfying to know that this building, this product, this project or these people are what they are because of what we have been able to do. It is good to know that God is working through us and in us.

Fifth, our career gives us an *opportunity to help others* in the community, to minister in special ways and to feel responsible—to feel that we are needed!

Now, what happens when these elements of meaning and security are suddenly taken from us? We feel as if we are floating in a vacuum. Our mobility is reduced. Our sense of direction is gone. Our sense of self-worth can be destroyed.

Yes, sad to say, the underside of the retirement coin reveals tens of thousands of people who looked upon retirement as something life *owes* them. Retirement is seen as a quiet harbor at the end of life's voyage. To reach the harbor, you just point your ship toward “old age” and set the instruments on “automatic pilot.” Then you wait until age 65 or 70, and one morning you wake up and find yourself at “retirement harbor.”

The sad truth, though, is that the majority never make the harbor. The “automatic pilot” just can't navigate around the unseen shoals and reefs that guard the approach. As a result, thousands live out their lives broken and shattered, with only a distant, tantalizing view of their lifelong retirement goal.

### More Bad News

We might feel that this is enough bad news about what can happen if we sail toward retirement on “automatic pilot.” But, we would be less than fair if

## "The biggest mistake people make is to start financial planning only three to five years before retirement."

we didn't warn you about still another facet of financial insecurity.

Some have called it the "villain of the 1970s"; however, it was a villain with no more than a "pop gun" in comparison to what we face in the '80s. We are talking about "the new and improved inflation."

In his book, *The Retirement Threat* (published by G.K. Hall), Tony Lamb recounts the story of a 69-year-old former oil company geologist, retired since 1973. The geologist and his wife thought they "had it made" when they paid off the mortgage on their handsome, tile-roofed stucco home in Alamo, Texas. But that was before inflation caught up with them. In 1973 their home was assessed for tax purposes at \$55,980, which obligated the geologist to pay property taxes of \$1,830. By 1975 inflation has pushed the assessed value to \$122,000, boosting their property taxes to \$3,791. The geologist's words speak for themselves: "I just can't afford to pay my taxes. I'm sick about it. I'll have to get some work somewhere or give up everything. That's not easy at my age. Twice now I've been put out of jobs on mandatory age restrictions. I just hope I can find something at around \$2.50 an hour. My wife and I are at our wit's end. Neither of us has had a solid night's sleep in four months."

Financial planning is important for both an active life and an inactive life. We can't *count* on being healthy and hearty until age 85, so we need to assume both the possibilities of illness and health.

### And Some Good News

Enough bad news, you say. What about hope . . . or is there any hope? The answer is yes—lots of hope! But it takes planning. And, for some reason, most people—even those who see retirement looming dead

ahead—resist thinking about and planning for the future. We need to see that both personal and corporate plans are our *statements of faith* about what we believe God wants for us in the future. If we are trying to understand God's will for us now, why not try to understand God's will for our future.

Experts in the field of retirement planning say that many people deliberately avoid thinking about the future—even though gerontologist Woodrow Hunter of the University of Michigan says, "The time to start preparing for retirement is when you are in your thirties and forties."

A 1977 article in the *Wall Street Journal* quoted three bank officials who specialize in financial counseling. One said that fewer than 25 percent of the executives he deals with have a systematic savings plan. Another stated that in 20 percent of the interviews he conducted, either the husband or wife lacked a prepared will. A third counselor said that, "Even among the 50-year-old executives, fewer than one-third have had any real idea of how they will finance their retirement." And these executives probably dealt with *corporate* financial planning everyday. Henry J. Moore, vice-president for financial planning at the brokerage firm of Merrill Lynch says: "The biggest mistake people make is to start financial planning only three to five years before retirement, and by that time a lot of things are set in concrete."

The "good news" is that we have the opportunity to choose differently. We *can* choose to plan for a meaningful future.

Psalm 25:12 (LB) says, "Where is the man who fears the Lord? God will teach him how to choose the best." "The best" is letting God change our perspective on the future. "The best" is joining with Him in planning His best for us.

### Retirement Planning Request

Would you welcome assistance with your own financial planning for retirement?

If so, please complete this form and forward it to our Office of Estate Planning. A member of our Estate Planning staff will be in touch with you promptly to arrange an initial visit at a time convenient for you.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

STATE \_\_\_\_\_ ZIP \_\_\_\_\_

PHONE \_\_\_\_\_

Please mail to Mr. Gordon Leffingwell, Office of Estate Planning, Taylor University, Upland, IN 46989.



# The Retirement Revolution

**"Retirement can be a bitter disappointment . . . And to qualify all you have to do is — nothing."**

*Factors affecting retirement years are changing radically. Thus, prudent planning is vital in order to avoid the pitfalls facing many people. So state Dr. Ted Engstrom '38 and Ed Dayton, World Vision executives and authors of the "Christian Leadership Letter," from which the following is reprinted.*

**W**e Westerners are part of a revolution that is bringing drastic social, economic and political changes to our country. Some have called it the "Retirement Revolution."

The critical question is, will we be ready to take advantage of the opportunities this new awareness can mean for us? Or, will we miss out because we failed to prepare? We are beginning to recognize both the needs and the untapped potential of the millions of men and women in—or moving into—retirement.

Our concept of retirement is changing. Retirement no longer means simply the termination of one's working years. Increasingly, it is a dynamic transition into a widening, more wholesome pattern of challenges and opportunities. Retirement is no longer a luxury enjoyed by a few, nor is it merely a period of inactivity for the "too-old-to-work-but-too-young-to-die" set.

The idea of retirement is a relatively recent phenomenon. As recently as the turn of the century, few people lived to spend any appreciable time in retirement. Those who did manage to grow old simply kept on working until they died.

Today experts in the field of aging, to say nothing of many retirees themselves, understand that prolonged periods of enforced inactivity are physically, mentally and emotionally unhealthy. Mandatory retirement is increasingly seen as discriminatory, limiting, as it does, individual freedom and imposing undue hardship on persons who wish to and/or need to keep working.

Because of the U.S. Social Security Act, two generations of Americans have been raised under the notion of "65 and out" (an experience sometimes sweetened by a gold watch and a pension). However, because of the effects of the Retirement Revolution, many people moving into "retirement" today (and tomorrow) will find that getting a new job—or hanging onto the present one—may be easier than at any time in the last 50 years.

But what forces have brought about this social revolution?

*Continued on page 30*